

CHRISTIAN SECRETARY.

Items.

COLORED BRITISH GOVERNOR.—By recent India papers, says a Montreal paper, we at the Lieut. Governor had left for England, and at Mr. James Lang Bremer, a colored man, has assumed the reins of government. And he is the first of his race who has had the representing the Sovereign as the Governor of the British Colony.

New School Presbyterian churches in Cincinnati are said to have become Congregational.

It is stated that Rev. Mark Hopkins, D. D., President of Williams College, has been elected Professor of sacred rhetoric in Andover Divinity Seminary.

ESTABLISHMENT AND DISSENT IN ENGLAND. According to the estimate of the London Nonconformists, there are 10,450,000 Nonconformists, and 900 Non-Conformists, or Dissenters, of all denominations. The Non-Conformists have 48 seats in the new Parliament, pledged against Church endowments.

Emperor of Russia has issued a decree ordering all the Jews in the empire either to become citizens of one of the guilds of commerce, or to become cultivators of the land who refuse to comply with this order are subjected to all the measures of repression which the Government may think proper to inflict.

RAL.—When the resignation of the Rev. George was accepted by the Wardens and of Christ Church, it was voted that the rector be directed to pay him his accustomed until the first day of April, 1848.

Christian Index says that Dr. Manly has not and the Presidency of Alabama University.

MONTGOMERY.—We learn from the New York that the Shiloh Baptist Church, worships the corner of 29th street and Eighth Avenue, according to previous arrangement Friday evening, Nov. 18. Sermon by Rev. Parker. The Rev. L. Parmenter is the pastor of church, which consists of twenty-nine members. It is situated in a growing part of the city, and the best wishes of many friends, for its success and enlargement.

New York Recorder is out in favor of Rochester as the most desirable location for Madison University. There will be a contest between Rochester and Utica, in securing its location.

Rev. Dr. Brownlow, who on account of the health has relinquished active labors as minister of the gospel, has been provided by the reformed church, to whom he belonged, with a competent salary for life.

Rev. Samuel Haskell, a graduate of the Theological Seminary at Hamilton, has accepted a call and entered upon his labors as pastor of the church in Detroit.

Thanksgiving and evacuation day were observed New York on the 25th ult. A decent respect religious feelings of thousands of the citizens of that city should have prevented a military and the firing of cannon on that day; but as there are still some over-grown boys world who love the drum and fife better than their anniversary.

VERSION OF A MUSULMAN.—The Watchman of the Valley contains an extract of a letter the Rev. Mr. Porter, missionary of the General Assembly's Board in Northern India to a gentleman in the vicinity of Cincinnati which says the most distinguished Mussulmen at far has lately declared himself a believer in the relationship of Christ; which is just the same as for a Jew to say in the days of the Apostles, "and he that Jesus is the Son of God." A Mussulman considers himself insulted if you tell him he is not believe in Christ. They all acknowledge him as a prophet, but deny his divinity. As an is a person of great influence, his declaration as a Christian, has raised a great stir in India. No efforts short of violence are spared to get him back; and perhaps that may yet be done. He still remains firm in his adhesion to Christianity.

physicians of Boston intend forwarding to Congress a petition for some suitable remuneration to the government, to the discoverers of the use application of ether in surgical operations.—Jackson and Morton are especially contemplated by us, and understand, by the petitioners.—Boston

Dr. Jackson and Morton are to derive the benefits accruing from this discovery, they will get nothing to them. We saw a tooth-puller several years since, by Dr. H. Wells, of New Haven, while the patient was under the influence of ether. The operation was completely successful, and had been several others which had perished previously. A year or more elapsed before any of the kind being done in Boston.

CONSULAR-GENESES OF CHINA.—A number of meetings have been held in New York within a week or two past the purpose of adopting a plan for holding a meeting of Union Meetings the ensuing winter. A committee of arrangements has been appointed.—The principal purpose to embrace the evangelical churches of every creed. Rev. Dr. Peck of the Methodist church and Drs. Cox and Lansing of the Presbyterian, and several others made interesting speeches on the occasion. What harm would result in a similar demonstration in this city. We shall be pleased to see a series of Union meetings here.

learn from the Christian Watchman that Rev. R. W. Cushman, late pastor of the Bow Square Church, has accepted the call of the Baptist Church in Washington City, to perform ministerial services during the absence of pastor, Rev. George W. Sanson, on his tour of Europe and the East.

R. ROBERT F. ELIIS, formerly pastor of the First Church at Chickopee Falls, and subsequently several years an agent of the A. S. S. Union Society, has accepted a call from the Baptist Church in Alton, Ill., to become their pastor.

A sum received into the treasury of the Union Society for the month of October, was \$5,000. Total from April 1, to Oct. 31, \$41,454.

We have several communications on hand which are to be attended to in due season.

English Baptists.

Our English brethren complain that they are strangely misrepresented by their brethren who visit them from this country. Their views and practices on the subject of communion, they assure us are not understood by those who attempt to describe them, nor fairly represented. An eminent minister in London, in a private letter now before us, says, "Even in the Christian Watchman we sometimes read things about England that astound us mightily. In a number which reached me two or three days ago, there is a letter from a Mr. Wheeldon, professing to relate things that he saw and heard in London. If he is a man of veracity, his must have been strangely imposed upon. His statements have no more correctness than that in the New York Recorder, of about the same date, which speaks of Brougham as one of our youngest statesmen, 'being barely born in the last century'; whereas the chicken has completed his sixty-eighth year. But without desiring to be thought to know every thing, I confess I am surprised that I should not have seen or heard of him (Mr. W.) when he was in London, being myself a regular attendant on almost all our committees, and mingling freely with Baptist ministers of all classes." As our English brethren, therefore, disclaim entirely these representations of things among them, we are bound, in fairness, to believe that Mr. W. was by some means led into error. Of his honesty and fairness no one will doubt, but nothing is easier than to be mistaken in representing the state of things we visit a foreign country.—*Chr. Watchman.*

REVIVAL AT WASHINGTON.—In a letter received from Rev. W. T. Bly, he writes:—"It would doubtless be gratifying to the friends of Christ to learn that God's mercy is yet with us in Washington. We have enjoyed the privilege of visiting our Jordon a number of times within a few months past, where I have buried happy converts in the likeness of Christ's death and resurrection. We expect to enjoy the same privilege again soon.—*Watchman of the Prairies.*

Mr. WILLIAM H. CORNING, of this city, has received and accepted a call from the Congregational church in Clintonville, (Lancaster,) Mass., and will be ordained as pastor on Wednesday next.—Sermon by Rev. Mr. Smith, of Worcester.

CAPITAL PUNISHMENT.—We see it stated that the government of the little republic of San Marino, in Italy, is imitating the example of its neighbor, Tuscany. It has appointed a commission charged with the elaboration of a new penal code, suppressing the penalty of death, and substituting other penalties. In Tuscany the abolition of capital punishment has been already acted upon. As long ago as last August, the Grand Duke appointed the commission, with instructions to suppress entirely the death penalty, and to replace it by solitary confinement and hard labor.

Dr. Baird was prevented from commencing his course of Lectures on Monday evening, by ill health. There was a very full house in attendance, when a letter was read from Dr. B. stating that he should probably be able to deliver his first lecture on Wednesday evening. These lectures will be of a highly interesting and entertaining character. Whichever Dr. B. has lectured, he has received the most flattering testimonials of the gratification experienced by his hearers in listening to him. More actual information of the state of Europe may be gained from these eleven lectures than by reading as many ponderous volumes.

John B. Gough, the able lecturer on Temperance, will address the citizens of Hartford on Monday, Tuesday and Wednesday evenings, of next week.

New Publications.
THE PEOPLE OF DAIRY.
PAINTER UPON LAND.
PAINTER UPON PRECEPT. J. S. Taylor, N. York.

Three separate volumes of about 250 pages each, done up in a uniform style of binding, which is perfectly plain, neat and attractive. They are all by the same author and are designed as a series of the earliest religious instruction the infant mind is capable of receiving. The author has arranged all the most important and interesting portions of history in the Old and New Testaments in a series of Lessons, which are accompanied by question, verses and illustrations, so as at once to attract the attention of the child and convey to the young mind a correct view of Bible History.

The Tempest was from this place, and bound for Memphis. She received no injury, and the passengers of the Talisman who came up on the Lucy Bertram, say that no blame can be attached to her officers. After the accident, the Tempest remained for a week for some time, enabling all the assistance to be given to her, and brought her up to Cape Girardeau, from whence about forty were brought to this city by the boat of the Tempest, and went down in ten minutes.

The Health of Col. Hughes' command was generally good, some fifty sick.

A letter from Vera Cruz, dated 8th, states that goods forwarded to the interior via Orizaba, are no longer taxed by the Mexican authorities, showing that the guerrilla force is getting weaker.

The Health of Matamoras is improving.

It was rumored there that the States of San Luis, Zacatecas, Durango, and one other, had declared in favor of the Mexican cause, to form a confederacy.

Sonorita is fixed upon for the throne, in case of European intervention, which is confidently anticipated.

Many Mexicans in that quarter are hostile to the movement, and are ready to join the United States to prevent its consummation.

There was an arrival from Mexico at New Orleans on the 23d, bringing diversities from Vera Cruz to the 13th, and Tampico to the 16th, but the general news could not be obtained in time for the Express.

CHICAGO.—The census of Chicago has just been taken, showing its population to be 16,341, a very handsome increase over the last year.

The New Orleans City Councils have resolved to name Gen. Taylor as the city's guest.

The weather is gloomy and cold, with a fair prospect of snow. At Buffalo snow had fallen on Saturday to the depth of six or eight inches, and at Utica considerable snow fell on the same day. The tops of the ears of the western train which arrived here on Saturday afternoon were white with snow.—*Albany Argus.*

BURNING OF THE PROPELLER PHOENIX ON LAKE MICHIGAN.—The Philadelphia Sun of Saturday publishes the following fuller account of this disaster:

PITTSBURGH, Nov. 26.—9 P. M.

Nowa has just received here, by way of the Lakes, of a sad catastrophe, which occurred on Lake Michigan, by which nearly two hundred human beings have been hurried into an untimely grave.

On Sunday morning last the propeller Phoenix, bound up the Lakes, was discovered to be on fire, when within nineteen miles of Sheboygan. The fire broke out under the deck, and a fresh wind prevailing, spread with fearful rapidity. The utmost alarm prevailed among the passengers, and it was impossible, under the excitement which followed, to make the proper effort to stay the flames and save the boat.

There were over two hundred passengers on board, and the scene heart-rending in the extreme. Moths

were clinging to their husbands and crying aloud for mercy from above. Some in desperation, plunged into the lake—others in their wild delirium rushed headlong into the flames. It was a harrowing spectacle, and humanity shuddered at the contemplation of it. Thirty of the passengers succeeded in escaping in the boats, and the rest perished in flames.

Those who so miraculously escaped in the boats, were shortly after picked up by the steamer Delaware, which hove in sight just in time to witness the dreadful fate of those on board the ill-starred Phoenix—but too late to render them any earthly assistance. Every attention was paid to the survivors by the officers and crew of the Delaware. One hundred and fifty of the passengers were composed of German immigrants. The Phoenix was owned by Pease & Allen, at Cleveland, and insured for \$10,000.

The steamer (Vt.) Watchman says that on Monday last of week, Mr. Kelley, the owner, was shot dead by a laborer on the Pennsylvania Railroad. Many of the laborers have been arrested, but not the guilty one.

The months of October and November have been unusually favorable for the production of butter and cheese, in the Western part of the State. The frequent rains have abundant feed for cattle; and yet the prices of those important commodities

have been swept off. R. H. Whitlock loses thus about \$1000, and R. L. Coleman about \$3000, (\$1500 of which may perhaps not fall on him.) Glenn & Crenshaw also sustain a considerable loss, the amount not ascertained.

Hawkins (Ky.) Library, the basement of whose store was inundated, lost \$500 in damage to their goods. We hear of no individual loss in Rockets from inundation; but there must be others injured. All communication between lower Rockets and this side below the falls was cut off.

The dock was overflowed. Rockets is a large part of it, inundated, and considerable loss was the consequence. We understand that a large quantity of lumber has been swept off. R. H. Whitlock loses thus about \$1000, and R. L. Coleman about \$3000, (\$1500 of which may perhaps not fall on him.) Glenn & Crenshaw also sustain a considerable loss, the amount not ascertained.

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CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

"Lead me to the Rock that is higher than I."

When wandering benighted in life's gloomy vale,
When clouds gather round thee, and sorrows assail,
Then sink not, despair not, but this be thy cry,
"Oh! lead to the Rock that is higher than I."
Though dreary the desert, and scorching the heat,
And no verdant oasis spring up to greet
Thine eye's weary longing, then breathe the sigh,
"Oh! lead to the Rock that is higher than I."
When Beulah's fair regions at length thou hast won,
Oh longer not, halt not, thy journey's not done,
But still let those blessed shades echo thy cry,
"Oh! lead to the Rock that is higher than I."

And when the dark river of Death comes in view,
May Faith part the waters and lead thee safe thro',
Then find the reward of thine unceasing cry,
"Oh! lead to the Rock that is higher than I."
Newark Daily Advertiser.

God is Love.

I cannot always trace the way
Where Thou, Almighty One, dost move;
But I can always, always say,
That God is love.

When Fear her chilling mantle flings
O'er earth, my soul to heaven above
As to her sanctuary springs,
For God is love.

When mystery clouds my darkened path,
I'll check my dread, my doubts reprove;
In this my soul sweet comfort hath,
That God is love.

Yes! God is love—a thought like this
Can every gloomier thought remove,
And turn all tears, all woes to bliss—
For God is love.

RESURRECTION OF CHRIST.

BY REV. HENRY MILLS, D. D.
My Saviour lives!—and though death's dreary gloom

Now streams the dawn of day;
The Prince of Life to us with life is come!

The grave has lost its prey;
In death awhile it slumbered,
Now wakes with strength to save;
No more with sorrows numbered—
He left them in the grave.

My Saviour leads!—and Hell, and Grave, and Death,
Are driven back to Night!

My soul he strengthens now with cheerful faith,
To seek his home of light.

Through shades of death—beside me—
And through the grave—still on,
He heavenward will guide me,
The path himself has gone.

My Saviour reigns!—on high in glory reigns!
His throne shall ever last!
With power divine the sceptre he sustains,
His trials all are past,
At death my trials closing,
My soul with him shall rest;
My flesh, in hope reposing,
Shall wake, with glory blest.

Religious & Moral.

The First Prayer in Congress.

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress, in Philadelphia, in September, 1774, shows very clearly on what Power the mighty men of old rested their cause. Mr. A. thus writes to a friend at the time:—

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments—some Episcopalian, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams rose, and said, 'that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché (Dushay they pronounced it) deserved that character, and therefore he moved that Mr. Duché, an Episcopal clergyman, might be desired to read prayers before the Congress to-morrow morning.' The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duché, and received for answer, that if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and in pontifical robes, and read several prayers, in the established form, and then read the Psalms for the 7th day of September, a part of which was the 35th Psalm. You must remember this was the next morning after we had heard the rumor of the horrible cannonade of Boston. It seemed as if heaven had ordained that Psalm to be read on that morning."

"After this, Mr. Duché, unexpectedly to every body, struck out into an extempore prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, as in language so elegant and sublime, for Congress, for the Province of the Massachusetts Bay, especially for the town of Boston. It had an excellent effect upon every body here. I must beg you to read that Psalm. If there is any faith in the Sortes Virgiliane, or Sortes Homerice, or especially the Sortes Bibliche, it would be thought providential."

"There was a scene worthy of the painter's art. It was in Carpenter's hall, in Philadelphia, a building which (we learn by a recent article) still survives in its original condition, though now sacrilegiously converted, we believe, into an auction mart for

the sale of chairs and tables,—that the forty-four individuals met, before whom this service was read.

Washington was kneeling there, and Henry and Randolph, and Rutledge, and Lee, and Jay; and by their side there stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldier was wassing their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently for America, for the Congress, for the Province of Massachusetts Bay, and especially for the town of Boston; and who can realize the emotions with which they turned imploringly to Heaven for divine intercession and aid. "It was enough," said Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pacific Quakers of Philadelphia."

Newark Daily Advertiser.

Not Here! Not Here!

One beautiful, but keen cold evening in January, a young gentleman entered Dr. C.—'s office, (with whom I was spending a vacation,) and hurriedly inquired where he should find the doctor.

Not being able to inform him, he requested me to accompany him down to H.—'s hotel, as there was a young lady in the ballroom, very ill.

Supposing it a fainting fit, I clapped a bottle of hartshorn, together with a lancet, in my pocket, and accompanied him.

On the way he informed me, as I already knew, that a ball was in progress at the hall, and had been interrupted by the unfortunate illness of one of the belles of the evening.

Arriving at the hotel, we were somewhat surprised at the rapid filling and driving away of the carriages at the door.

We caught, now and then, an exclamation, which betokened extreme terror, but heard nothing sufficiently distinct to admit of forming a conclusion, as to the cause of the apparent confusion.

Passing up the stairs, we encountered numbers of young ladies, with their mantles thrown carelessly about them, with cheeks as pale, and lips as bloodless as though themselves were the subjects for whom aid was summoned. They were hurrying away from contamination, the hilarity of the occasion having been suddenly exchanged for mute terror.

Hurrying through the crowd, we entered the ball room. It was very spacious, and brilliantly lighted, but deserted of its occupants, save a group in the centre, who seemed horror-stricken by the sight which humanity compelled them to witness.

On a sofa, which had been drawn from the side of the room, sat a young lady, in a stooping posture, as though in the act of rising, with one hand stretched out to take that of the partner, who was to have led her to the dance.

With the smile upon her lip, and eyes beaming with excitement, death had seized her.

The smile of joy was transformed to a hideous grin; the beaming eye now seemed but a glazed mass protruding from the socket.

The carnage, added to give brilliancy to her complexion, now contrasted strangely with the sallow hue her skin had assumed, while the gorgeous trappings, in which fashion had decked her, seemed but a mocking of the habiliments of the grave. Death under such circumstances was horrible. No wonder the pale mother, as she knelt beside her child, groaned out, "Not here! Not here! Let her die at home!"

We had arrived too late to render aid. The spirit had fled, and all that could be done was to remove the body, and strip it of its senseless paraphernalia. This horrible catastrophe, was one of those striking acts of Providence by which we are forewarned that Death claims all seasons for his own. When the young and beautiful, surrounded by the consolations of religion, depart in the triumphs of a Christian's faith, we bow ourselves to the stroke, and believe that a seraph has passed from among us, to mingle with the just above.

But a sudden dispensation like the one above, leaves a shadow upon the hearts of survivors, which no after scene can dispel. Do they mingle with the merry dancers? In the midst of their festivity comes the awful phantom of the past. In the silence of their own chambers, they weep for the departed, and seek in vain, in memory's storehouse, for some fond message whispered from the bloodless lips as the spirit sighed itself away.

"Not here! not here!—let her die at home!" would be the exclamation of any mother, were she to stand thus, by her only child; while the only response vouchsafed would be found in the soul-harrowing exclamation of those around, dead! dead! dead! and in a ball-room!—*Northern Budget.*

Progress of Reform in Turkey.

The Journal of Commerce has a letter from Constantinople, Sept. 1, from which we copy as follows:

"Under the administration of the most learned and liberal Grand Vizier that an Ottoman Sultan ever secured, Turkey is fast realizing and consolidating all those new and improved institutions which have only hitherto had no existence on paper. Reshid Pasha marches much less precipitately forward in reform than he did on his return from his first embassy to France, and as a result the Capital is perfectly free from rumors and conspiracies. Yet thou sandst give him the name of Ghiaour Pasha.

To carry out his schemes of a reformed administration, he is in the greatest want of suitable employees for every branch of the service. Their deficiency is in intellig-

ence and education. To remedy this evil, there is a Council of Public Instruction, who are devising normal and elementary schools for the whole people. In the meantime there is a superior and secondary military school, a superior and secondary medical school. The secondary schools are preparatory to the superior ones. In them all a course of education, liberal, compared with anything previously existing, is pursued. But to crown all, there is now building under the shadow of St. Sophia, University, to receive pupils of every religion, and to be taught by professors of whatever nation. The secondary school for this already exists on a small scale."

A Jew's Opinion of the Saviour.

Mr. Noah, of New York, himself a Jew by profession, has expressed the following opinions of Jesus, the true Messiah, which will be new to many of our readers, and contains some sentiments not unworthy an avowed professor of the Christian religion:

"It has been said, and with some com-

mandments on what was called my libe-

racy,—that I did not in this discourse term

Jesus of Nazareth an impostor. I have

never considered him as such. The im-

postor generally aims at temporal power,

attempts to subsidize the rich and weak

believer, and draw around him followers

of influence, whom he can control. Jesus

was free from fanaticism; he was a quiet,

subdued, retiring faith; he mingled with

the poor, communed with the wretched,

avoided the rich and rebuked the vain-glo-

ry. In the calm of evening he sought

shelter in the secluded groves of Olivet,

or wandered pensively on the shores of

Galilee. He sincerely believed in his mis-

sion. He courted no one, flattered no one;

in his political denunciations he was point-

ed and severe—in his religion calm and

subdued. These are not characteristics of

an impostor; but, admitting that we give

a different interpretation to his mission,

when 150 millions believe in his divinity,

and we see around us abundant evidences

of the happiness, good faith, mild govern-

ment and liberal feelings which spring from

his religion, what right has any one to call

him an impostor? That religion which is

calculated to make mankind great and hap-

py, cannot be a false one."

In the following extract, we have an eloquent defence of the Jews, together with a powerful appeal to the justice and liberality of Christians:

"From the days of Constantine, when church and state were first united, when the christian religion was used as an instrument to carry out political objects, all has been confusion, the admixture of pagan worship, in which the mildness, charity, simplicity and beauty of primitive christians were wholly lost."

"The sun of that faith, as I have already said, only rose at the period of Reformation, and has gone on gradually shedding its mild rays over the whole world. It only rose for us,—for since that period we have enjoyed comparative tranquility.—But free by law, we are not so by public opinion; prejudice still scowls upon us, denying us that estimation that influence, that portion of worldly honors and rights, which should appertain to good citizens of every faith. We are not fully incorporated into the family of mankind. Christians by profession are not all christians in practice; they have assumed to themselves the right to punish, the right to judge, the right to condemn, and the afflictions under which the chosen people have suffered from an assumption of these rights, have entailed an awful responsibility upon christians.—Vengeance belongeth to me, saith the Lord; but it has been wrested from him by man.

Where is the warrant for this persecution of the Jews, this innate feeling of hostility and prejudice against them, on the part of christians? Not one, then, should be pronounced a Christian, whatever his exercises may be, nor encouraged to indulge hope, until he has submitted to Christ, and is found in him, not having on his own righteousness, but the righteousness of God, which is by faith in Christ."

Solomon, and the brethren of Jesus? I answer, here.

"Here we are, miraculously preserved, the pure and unmixed blood of the Hebrews, having the law for our light, and God for our Redeemer. How we have suffered, my friends, for steadily adhering to a belief in his unity, I need not pain you by recapitulating; even to this day, persecution has not sheathed its bloody sword."

Inquirers.

The inquirer should not be treated as though he were not guilty. Some there are, who treat inquirers as though their only object was to console and comfort them, and to this end treat them as poor, unfortunate creatures, not much, if at all, to blame. But the truth is, they are guilty, dreadfully guilty before God, and they must truly repent, or "perish." This they should be distinctly taught. They should be assured that they are far more guilty than they are aware of; and that their condition and danger is vastly more wretched and alarming than they can conceive of.

It is said, that will drive them to despair. Well, then it is more desirable that they should despair, utterly and immediately, and forever despair of saving or helping themselves, or obtaining help from any other, save Christ alone. To him they should be directed and urged. His ability and willingness to "save to the uttermost all who come unto him," should at the same time be set before them with the greatest possible clearness and force. The riches of his pardon, the abundance of his love, the depth and tenderness of his sympathy, should all be presented in the most attractive light; but the inquirer should be assured that it must be received as a mere gratuity, and not on the ground of any merit or worthiness on his part.

Inquirers should not be told that they are Christians already, and urged to believe it. It is a most dangerous error, which I fear proves the ruin of many souls, that faith is merely to believe that one is a Christian.—Upon this fatal principle, some instead of exhorting inquirers to believe in Christ, exhort them to believe that they are already converted—assuring them that they are Christians, if they will only believe it. Ah! fatal snare; it is faith, living faith, which unites the soul to Christ, and, of course, constitutes a Christian. Persons may believe themselves to be Christians with the greatest possible confidence: but that does not make it so. Not at all. Persons may do any and every thing else, and talk like an angel, but if they do not submit to Christ and accept of a whole Saviour, they cannot be Christians, but are still in the gall of bitterness and the bonds of iniquity."

No one, then, should be pronounced a Christian, whatever his exercises may be, nor encouraged to indulge hope, until he has submitted to Christ, and is found in him, not having on his own righteousness, but the righteousness of God, which is by faith in Christ."

The Seven Children.

Early in the morning, as the day began to dawn, the devout father of a family rose with his wife from their couch, and thanked God for the new day, and for their re-freshing slumber.

But the red glow of morning beamed into the little chamber where their seven children lay in their beds and slept.

Then they gazed at the children one by one, and the mother said, "They are seven in number; alas! it will be hard for us to find them food."

Thus sighed the mother, for there was a famine in the land.

But the father smiled, and said, "See, do they not lie there, all the seven?" And they have all red cheeks, and the beams of the morning stream over them, so that they appear lovelier than ever, like seven blooming roses. Mother, that shows us that He who creates the morning and sends us sleep, is true and unchangedable."

And as they stepped from the chamber, they saw at the door fourteen shoes in a row, growing smaller and smaller, two by two, a pair for each child. The mother gazed at them, and when she saw they were so many, she wept.

But the father said, "Mother, why dost thou weep? Have not all the seven received sound and active feet? Why, then, should we be anxious about that which covers them?" If the children have confidence in us, should we not have confidence in Him who can do more than we can comprehend?"

See, his sun rises! Come, then, like let us begin our day's work with a cheerful countenance."

Thus they spoke, and toiled at their labors, and God blessed the work of their hands, and they had enough and to spare, they and their seven children; for faith gives strength and courage, and love elevates the soul.—*Home Magazine.*

The Happy Sunday School Teacher.</